REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 31st March 1900.

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INVITATA.

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I-FOREIGN POLITICS.

1. The Hablul Mateen [Calcutta] of the 19th March has the following in continuation of what it wrote in its issue of the Musalman power.

1. The Hablul Mateen [Calcutta] of the 19th March has the following in continuation of what it wrote in its issue of the 19th February last (Report on Native Papers for Native Papers for 19th February last (Report on Native Papers for 19th March has the following in continuation of what it wrote in its issue of the 19th March has the following in continuation of what it wrote in its issue of the 19th March has the following in continuation of what it wrote in its issue of the 19th March has the following in continuation of what it wrote in its issue of the 19th March has the following in the 19th March has the following in 19th February last (Report on Native Papers for 19th Papers f

HABLUL MATERN, Mar. 19th, 1900.

21th February, paragraph 53):— It is, therefore, hoped that Turkey and other Musalman kingdoms can, if they try, become first-class Powers—Powers, that is, great in military tactics and heroism. The Musalmans are naturally a proud, hardy and warlike race. Their religion, as I have already said, inculcates heroism, condemns idleness, encourages patience and perseverance in war, and enjoins the Musalmans to keep in readiness the implements of warfare. Islam tells its followers to be bold and promises Islamic warriors divine help in this world and rewards in the world to come. What do you think of the people whose firm belief is that they will earn eternal life if they are slain in Jehad, and that celestial happiness is a sure reward obtainable by those who fall fighting in the field of Jehad. It is the strength of Turkey that has maintained her position so long among the European Powers, and it is that strength which has so long enabled her to resist the hostility of those Powers. All this shows that Turkey is making great preparations to oppose her enemies, who do not think of God, except when they experience his wrath, and who fear only the strong, who hate the poor and love the strong, and in whose eye there is nothing more useful than embezzlement, and nothing more repulsive than justice and humanity. The Musalmans now-a-days are entirely blind to what is going on, and they are a prey to self-deception, whim and superstition. They have forgotten the doings of their forefathers, and have given up performing their bounden duties. They are wholly indifferent to the dangers which beset them. They do not know that dangers which can now be avoided will become the cause of their total destruction. Certainly the time has come when they should give up superstition, and should be wide awake; when they should have recourse to arms, and learn the art of warfare.

A number of Acims of Islam have been discussing the question how new life can be infused into Islam, and Islam can be brought to its former position. These Alims are doing justice to Islam, and deserve the heart-felt gratitude of Musalmans all over the world. They say that the specific for those incurable diseases which have spread all over the Islamic world, is education, civilisation, training, knowledge, arts, science and the reform of the Government and its law in their broad and wide sense. These things, if taught faithfully and dis-

interestedly, will no doubt produce good fruit in the long run.

2. The Bucdwan Sanivani [Burdwan] of the 20th March has

2. The Burdwan Sanjivani [Burdwan] of the 20th March has the following:—

Lord Roberts.

Lord Roberts must have landed in South Africa in a very auspicious moment. Before his arrival, the sun of English glory was enveloped in a dark cloud; the enemies were jubilant over their successes, and the foreign subjects of Her Majesty were consequently alarmed. But Lord Roberts' superior intelligence and skilful generalship dispelled the cloud, and the sun of English glory is once more shining with all its former splendour and brilliancy. All praise to you, Lord Roberts! You must have taken up arms in a very auspicious moment. You were always successful in whatsoever task it pleased Her Majesty to appoint you. Your name must be written in letters of gold in the history of the world. Wellington added to England's glory by defeating Napoleon. You, by your prowess, have defeated and captured the Boer General Cronje, a hero like Napoleon. You have captured Bloemfontein, the capital of the Orange Free State, and forced Presidents Steyn and Kruger to seek peace at England's door. By these achievements you have heightened England's glory one-hundred fold.

President Kruger, who at one time said that he would not condescend to make peace unless the whole of Natal, part of Cape Colony, Kimberley, certain seaports, and a large amount of money were given to him, is now willing to make peace if the English only uphold the independence of his country. It must be admitted that all this is due to the masterly generalship of Lord Roberts. We would not have praised Lord Roberts in such high terms if the Boers had been led by only their two generals, Joubert and Cronje, and not

BURDWAN SANJIVANI, Mar. 20th, 1900.

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also by expert generals from Germany, France and other countries of Europe. On the British side there is only Lord Roberts and his Lieutenants, but on the Boer side there are famous soldiers from almost all the European countries. Lord Roberts has baffled the attempts of all these soldiers, and earned a world-wide fame. If President Kruger persists in his demand for independence, it will not be very long before we shall see the Transvaal burnt to ashes. Ram devastated Lanka (the golden city of Ravan), and brought it to ruin, and the same fate seems to await the Transvaal. President Kruger and General Joubert will either be taken prisoners, or will be killed in the war with the whole of the Boer army.

BANGAVASI, Mar. 24th, 1900. 3. The Bangavasi [Calcutta] of the 24th March has the following:—
A Bengali poet writes:—

A poet on the Transvaal War.

'The war is becoming less and less interesting, and is gradually losing its charm. That anxiety, that excitement is gone; and the heart no longer thirsts for war news, everything is now calm and quiet. The fire of war no longer burns with a blaze, and this is the reason why it is losing all charm in the eye of the public. It is, however, without doubt that the first chapter of the Boer War, of the Boer Mahabharat, that is, has ended in a most pleasant and gratifying manner. British arms have become victorious, the British army have occupied Bloemfontein, the capital of the Orange Free State, and some of the leading citizens have thrown themselves on Lord Roberts' mercy. Our joy is therefore unbounded.

A war is interesting so long as it is waged between two equally powerful enemies. The description of the combat between Bhima and Jarasandha is interesting, because Jarasandha was a match for Bhima in the beginning of the combat. So also the description of the combat between Rama and Ravana is interesting, because Ravana was a match for Rama. A fight between a lion and a dog is neither worth seeing nor worth hearing about. The fight between the victorious British lion and the Boer kid flying for its life cannot be interesting. The poetry of the war is gone. What is left of it is dull prose, and this cannot be interesting.'

The war, it thus appears, has lost its charm for our poet. It is, however, becoming increasingly interesting to us. What could be more interesting than news of British victory? Are we to be disgusted, because the victory is continuous, because there is no change in the current of our joy? May there come no ebb in the current of our joy!

4. The Hablul Mateen [Calcutta] of the 26th March says that it is certain British victory in the Transvaal the English will come out victorious in the War. Transvaal War. There is no doubt that Cronje is an able and skilful general, and that with four thousand troops he held General Roberts and his forty thousand troops at bay for full one week. There is a rumour that the Free Staters treacherously betrayed Cronje to the English.

5. The same paper says that it appears that the Egyptians have begun to take an interest in the affairs of their own country. The Egyptian press is trying to induce the public to demand the evacuation of Egypt by the English. A telegraphic message, dated November 4th, 1891, from the Foreign Secretary to the British Government to the British representative in Egypt, runs as follows:—

The British Government thinks it its duty to preserve the independence of Egypt, and to manage its affairs according to the direction of the Turkish Sultan. The well-being of Egypt occupies an important place in English politics. The Queen of England will always recognise Egypt as a part of the Ottoman Empire, and will save Egypt from being conquered by others. His Highness the Khedive and his Council ought to rest satisfied that the British will not occupy Egypt as its own.

An English dignitary, in his official letter to the late Khedive, wrote as follows:—It is not the intention of the British Government to make Egypt a part of British dominion, or to interfere with its internal administration. England wants to preserve the independence of the Khedive and his dynasty, and to look after the welfare of the Egyptian people. General Wolesley on August 19th, 1882, said that the Queen wished the permanence of the Khedival rule in Egypt. The above, as well as many other

HABLUL MATERN, Mar. 25th, 1900.

HABLUL MATEEN.

Egypt to the British Empire, and that she intends to place it on the way to prosperity. The present military and financial condition of Egypt is, without doubt, very satisfactory. Its revenue and military strength is in no wise inferior to that of any other State of the same rank. Still England is not going to evacuate Egypt, and perhaps does not wish to fulfil her promise of evacuation at all. England ought to evacuate Egypt before any external pressure is brought to bear upon her. Otherwise she may be compelled, in her present emergency in South Africa, to fulfil her promise. It is not at all unlikely that her rivals may make an effort to score a diplomatic success in Egypt. It may be said that England, notwithstanding her present difficulties in South Africa, is not indifferent to what is going on in her other dependencies.

6. The same paper has the following:-

According to the Egyptian paper, Al-Muayed,

British treatment of the Sou. the English officers are not properly treating the
Soudanese prisoners. Those who were once the
rulers of the Soudan are not getting even sufficient food. Osman Digma, now
a prisoner, one day plaintively said that his prosperous days were gone, and now
he was living the life of a slave. The Soudan has been conquered, and no
political danger can be expected from these Soudanese prisoners. It is, therefore, a great injustice on the part of the English to treat the Mahdists in this
way. In this way was Napoleon treated, and the same fate has overtaken
Amir Mahmud and Amir Shaikhuddin, a son of the Mahdi. The Mahdi's
daughters are also prisoners. They are chaste, very modest, and very
beautiful.

7. A correspondent writes as follows in the same paper:—

"I am dumb and asleep, and the world is The decline of the Musalman deaf. As I cannot speak, so the world cannot power: its cause. hear." This saying applies very aptly to the condition of the well-wishers of Islam, who can neither give out their secrets on account of the neglect on the part of those to whom they may be confided, nor conceal them, on account of the urgency of the necessity for giving them out. By God, O Musalmans, bethink. Nine millions of Musalmans in Egypt were unable to defend themselves against the English, who were not more than thirty-thousand. Nine-hundred thousand Boers and Free Staters cannot defend themselves against twenty-thousand English. What is the reason of this? It appears that the defeats which the Musalmans of to-day have experienced is the result of the mistake of their forefathers, because they, like their ancestors at peace or at war, think themselves quite independent of others, and in order to preserve their independence they invite foreign help. In the quarrel which thus ensues, they insult one other, and then hostility commences. Their rivals, who were in the meantime lying concealed, seeing that the obstacle in their way is gone, come out at once to gain their object. In the Crimean war Persia, being misled by Russia, did not co-operate with England, France, Turkey and Italy. By so doing, she let a golden opportunity slip. If she had co-operated with those Powers in the Crimean war, she could have easily demanded some concessions from Russia, and would have become a great Power in Asia. She would not have had to remain in constant fear of Russia. If Persia had co-operated with those four Powers, her fear of Russia would have been removed, and her soldiers could have gained an experience of modern warfare, and could have learnt a lesson thereby. The treaty which followed that war would have been a source of comfort to Persia, because then the joint efforts of these Powers could have checked the advance of Russia in Central Asia. Turkey also would not have encountered the calamity of a defeat in her war with Russia subsequently, because the combined efforts of two Musalman Powers, namely, Persia and Turkey, could have resisted the aggression of their enemies, and other Musalmans would have joined them. Then, Bahrein, Muscat, Oman and Beluchistan would not have been lost, and Tunis, Egypt and the Soudan would not have gone from the hands of Turkey. In short, whatsoever the Musalmans have up to this time lost is due to the negligence and mistake of their leaders. Surely, despair and disunion are at the root of the decline and fall of a nation.

HABLUL MATEEN, Mar. 26th, 1900.

HABLUL MATEEN.

HABLUL MATERN, Mar. 26th, 1900. 8. Another correspondent of the same paper has the following:

Intellect can find means to cure a physical disease, but what can cure an intellectual disease?

It is a regret that while the Africans have come to their senses, and have come to know what their rights are, the Persians notwithstanding all the hardships which they have been experiencing for the last one hundred years, are still indolent, and seem determined to remain indolent. They prefer disgrace to honour, and blindness to vision. They wantonly injure the poor. They are always trying their best to increase the weakness of their country. They are devoid of the power of hearing. They do not pay any attention to all that is said to them. In brief, when the news of the Boer War came to my knowledge, I felt a sense of suffocation in my breast, and became impatient. Every hair in my body pricked me like a pin, and every sigh that I heaved produced a burning sensation. O Persians, who have been maintaining your power since the deluge of Noah, how is it that you are just like men moving their limbs on their deathbeds? Why have you become a disgrace to your ancestors? You, who are absolutely indifferent to what is going on in the world, are you not come of those who were men in the proper sense of the term, and who were respected, and who were as one in overcoming obstacles and gaining fame, and who did not take rest when enemies appeared before them till they were destroyed? In overcoming every obstacle and in showing loyalty to your king, you were all as one. What is the matter with you? You are sleeping like women big with child in the bed of shame and disgrace. If you do not believe me. please turn to the history of your forefathers, and see what they did to establish their prestige. Large portions of Africa and Asia were under their control. Egypt, Jerusalem and Syria were among Persia's dependencies. What is the reason that you are unable to pass beyond the line drawn by the enemies around you. You are falling back before your enemies. You never think of your future evil, although your religion enjoins you to avert it.

I fear you will not reach your destination, because the way you are

following leads to a different goal.

O unpatriotic Persians, the Boers are in number only nine hundred thousand, while the English are eight hundred crores. It is to be borne in mind that the Boers, knowing that they should have to fight the English, secretly made every arrangement to oppose them. They did it so splendidly that England, in spite of her numerical superiority, was not at first able to defeat them.

HABLUL MATERN.

9. Another correspondent of the same paper is very glad to see splendid military arrangements in all the Turkish ports on the Persian Gulf.

The Turkish and the Persian on the Persian Gulf. By seeing the Turkish troops and warships, one might have thought that they were to meet some imminent danger. There are, however, no such arrangements in the Persian Ports on the same Gulf. To tell the truth, Persia ought not to leave Mohmera undefended, especially when the Europeans are looking at that port with envious eyes.

HABLUL MATERN.

10. The same paper says that the Amir is really doing good to his the Amir's advice to his son. Country. One day he addressed his son, Habibulla Khan, the would-be-Amir of Afghanistan, in the following terms:—You know that, contrary to the existing practice in Europe and Asia, I in my life-time entrusted to you my State affairs, so that you may gain experience which would enable you, after my death, to manage the State affairs without meeting with any opposition from the State officials. If, in my life-time, the nobles and the rebels of Afghanistan submit to you, they will never raise their hands against you when I am dead. I give you some advice, hoping that, strictly followed, it will save you from difficulties.

(1) You should consider religious duties superior to all other duties.
(2) Let your subjects live comfortably, and give them general education. It has long been in my contemplation to spread education in Afghanistan, but I am still unsuccessful, I hope you will succeed.

(3) Pay respect to your elders, then everybody will love you. Do not stand when a foreigner comes near you, for if you do your position will be lowered.

(4) Reward your officers for their good work.

(5) Do not shrink from doing justice, even if that should harm your children.

(6) Do not give much power to foreigners, for if you do your kingdom will

be in disorder.

(7) Up to this time the British Government is my friend. You ought to treat it as friend, but mind that you must not give up your independence.

(8) Maintain the rights and privileges of your subjects, even when they

are abroad. Otherwise they will call in others to take your place.

(9) See with your own eyes that everything is properly done. Do not entirely depend upon your subordinates.

(10) Keep your army always in readiness.

(11) Keep your troops in comfort, and do not hesitate to give them their due. Do this, and in the battle-field they will not hesitate to lay down their

lives for you.

(12) The State treasury belongs to the nation. The king is like a door-keeper, and he cannot spend a single pice in a way which will not benefit the country. Keep your treasury full. Otherwise you will be always weak. Be economical. Encourage trade in your kingdom, so that your subjects may prosper.

II.—HOME ADMINISTRATION.

(a)-Police.

11. A correspondent of the Charu Mihir [Mymensingh] of the 20th Recrudescence of crime in a village in the Mymensingh dispersion and theft in village Adarvita, in the trict.

Nath Som and Falan Chandra Saha were robbed of a considerable amount in cash, but the police were unable to trace the offenders. The chaukidars do not keep proper watch in the village.

12. A correspondent of the Sanjivani [Calcutta] of the 22nd March says that on the night of the 1st March last, a daring dacoity was committed in the house of Babu Hem Chandra Basu, of village Panisehala, within

the jurisdiction of the Haripal police-station, in the Hooghly district. The dacoits were twenty or twenty-five in number, and committed great oppression on the inmates, and carried away a large amount of property. Some other thefts and dacoities were also committed within the jurisdiction of the Haripal police-station sometime ago; and the police were unable to trace the offenders in almost every instance.

13. The Nava Yug [Calcutta] of the 22nd March has the following:—

We are glad to see that the authorities are slowly taking steps to prevent the unlicensed sale of cocaine in Calcutta. Last week another cocaine seller was fined. But will this prevent the unlicensed sale of the poison? Even now cocaine is found to be sold in betel and tobacco shops. Do these shopkeepers hold licenses for its sale? Cocaine is a highly poisonous substance, and the public will not therefore be dissatisfied if it is included in the list of intoxicating substances, under the Excise law. The public will rather thank the Government for taking stringent measures to stop its unrestricted sale.

14. The Hitavadi [Calcutta] of the 23rd March complains that some badmashes have, for the last three years, been throwing bones and brickbats into the house of Babu Banoyari Lal Palit of Sadipur, in the Burdwan

district. Banoyari Babu has to stay away from home on business, and in his absence the badmashes annoy the female inmates of the house by fastening the doors from the outside. They also take away cows from the cowshed. This oppression has driven Banoyari Babu from his home, and he has removed to the neighbouring village, Kanakpur. But this has caused him considerable loss.

The road from Sadipur to Jamdaha is infested with highwaymen. On the 25th February last, they pursued one Amrita Lal Banerji.

CHARU MIHIR, Mar. 20th, 1900.

Sanjivani, Mar. 22nd, 1900.

NAVA YUG, Mar. 22nd, 1900.

HITAVADI, Mar. 23rd, 1900.

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HITAVADL Mar. 23rd, 1900.

The same paper says that misguided either by ignorance and superstition, or by panic and anxiety, some residents of Dinapur risked their honour and safety, and obstructed Punitive police in Dinapur. the plague officers. There was consequently a serious riot. No one will regret if the guilty are punished, but it will be a great regret if innocent people are punished along with the guilty. It has not been proved that the riot in question was not the doing of badmashes and ignorant people, and that the leading residents of the town were in any way connected with it. Yet the authorities have compelled the leading residents to serve as special constables. Nor is this all. A punitive police has also been quartered in the town, and the guilty as well as the innocent will have to bear its cost. Is this justice? If the authorities had sympathised with the ignorant people, and tried to explain to them the good intentions of the Government, peace could have been maintained without the help of cruel regulations. Lord Sandhurst set, so to say, the whole Bombay Presidency ablaze by adopting hard and rigorous measures. Sir John Woodburn has the reputation of a good ruler, and we should naturally be very sorry if injustice is committed under his rule.

(b)—Working of the Courts.

SANSODHINI, Mar. 16th, 1900. of publishing revenue sale notices in newspapers has been discontinued in the Chittagong district. The zamindars, in order to defraud the talukdars, allow the revenue of their estates to fall into arrear, and have the taluks sold secretly by suppressing the sale notices. In order to prevent such fraudulent sales, it has been the practice in Dacca, Comilla, and many other districts to publish notices of sales in the newspapers. Instances may be cited in which talukdars, who live abroad, have saved their estates by reading sale notices in the newspapers. The practice of publishing sale notices in the newspapers ought, therefore, to be revived in Chittagong.

Nava Yug, Mar. 22nd, 1900. 17. The Nava Yug [Calcutta] of the 22nd March says that, according to the Light Court.

Mr. Justice Wilkins' successor the Englishman, Mr. Geidt has been selected as Mr. Justice Wilkins' successor on the High Court Bench. Mr. B. L. Gupta is also a Civilian; and, besides being Mr. Geidt's senior by three years officiated for sometime as a

besides being Mr. Geidt's senior by three years, officiated for sometime as a Judge of the Calcutta High Court. If the *Englishman's* statement be true, it must be said that Mr. Gupta is going to be superseded simply because he is a native. But we do not believe that any injustice would be done to any person during the rule of our high-minded Viceroy, Lord Curzon.

HITAVADI, Mar. 23rd, 1900.

18. The Hitavadi [Calcutta] of the 23rd March writes as follows:—
One Raghuvansa Chaudhuri, a railway contractor,

Mr. Dixon, Joint-Magistrate of was ordered to raise the platform at the Turki station on the Bengal-North-Western Railway. One day he was at his work, when Mr. Morrison, the Railway Assistant Engineer, rudely asked him who had ordered him to raise the platform. The contractor replied that he had been ordered to do so by Mr. Morrison himself. Upon this Mr. Morrison lost all self-control, called the contractor sala, and was about to beat him when he took to his heels to save himself. Raghuvansa then lodged a complaint against Mr. Morrison in the Court of Mr. Dixon, Joint-Magistrate of Muzaffarpur. Mr. Dixon ordered the Bench Magistrates to enquire into and report on the case. Subsequently the following decision was passed by the Magistrate in the case:—

"Complainant has had an opportunity of proving that he did not deserve the terms of reproach addressed to him by Mr. Morrison, and has examined two witnesses. He now wants the station-master at Turki and other Railway servants summoned, but it is out of the question to upset Railway arrangements for so trifling a matter; there was evidently some mistake in the orders, and Mr. Morrison lost his temper. If cases were instituted for each instance of European abuse, to say nothing of the more extensive native abuse, there would be no time for anything else. I would have at once dismissed this case, but wished to give complainant time to think things over; as it is he had better cease to contract for railway work."

We do not know whether, after this, the Government will promote this model Magistrate. One is, however, naturally surprised to see his wonderful sense of justice, power of reasoning, and keenness of intelligence. In Mr. Dixon's opinion, sala is not a serious abuse, and he thinks that a native ought to regard it as his good fortune to be beaten by a European. Verily, we have got an incarnation of justice in Mr. Dixon. Will not the Lieutenant-Governor properly reward this jewel of a Magistrate?

(d)-Education.

19. The Prativasi [Calcutta] of the 5th March writes that "The Citizen of India," by Sir William Lee-Warner, which has been prescribed as a text-book for the Entrance Examination of the Calcutta University may prove a little too stiff for the Entrance students. But considering the manner in which History and other subjects are taught in Indian schools, there could be no objection to placing even a stiffer book in the hands of these students. Students in this country are not required to exercise their intellect; they are required only to learn everything by rote. This being the case, any book might be prescribed for them—"The Citizen of India," or Hallam's "Constitutional History."

20. The Nava Jug [Calcutta] of the 22nd March says that a meeting of the Central Text Book Committee in Calcutta will be held on the 31st March to select text-books

for the Middle English, Middle Vernacular, Upper and Lower Primary Examinations, and the authors of text-books, who have submitted their books to the Committee, are canvassing for votes. The authors already know whose books will be selected. The Committee will meet only as a matter of form.

21. The same paper has the following:-

Considering the doings of Mr. Edwards, Registrar of the Calcutta University.

Convocation to the last Entrance Examination, it seems he must be an inveterate native-hater. The discourtesy which he has shown to the editors of native newspapers is simply unpardonable. We have been hearing complaints against him from the time he left Rajshahi, and joined the Dacca College.

22. The Basumati [Calcutta] of the 22nd March has the following: -

Babu Krishna Kamal Bhattacharyya, Principal Mr. Edwards, Registrar of the of the Ripon College, Calcutta, has felt himself Calcutta University. insulted by the rude behaviour of Mr. Edwards, the Registrar of the Calcutta University. The incident has elicited much criticism in the press. There is a Bengali proverb that insult should always be kept secret and not made public on any account. Mr. Edwards is an Englishman, and belongs to the ruling race, while Krishna Kamal Babu is an innocent pandit, and belongs to a subject nation. The marks of the insult he has received will not be effaced by Mr. Edwards kindly condescending to acknowledge his fault and ask his pardon. Mr. Edwards is in authority, and it will not therefore look bad if he asks the pandit's pardon. But this will be, for Pandit Krishna Kamal, like adding insult to injury. In our opinion, it would have been better if the matter had not got wind. It is best for us to quietly pocket the insults which are offered us by Europeans. 23. The Sanjivani [Calcutta] of the 22nd March has the following:—

Education in the Chittagong Hill Tracts, three middle English boarding schools were at first established at Chandrabhaga, Banderban and Manikchhari, respectively. When the Sadar station was removed from Chandrabhaga to Rangamati, the Chandrabhaga school was also transferred to that place, and it has since worked very well, and has lately been converted into a higher class English school. But the schools at Banderban and Manikchhari were abolished, owing to the negligence of the Rajas of Bhumang and Mang. Rupees 6,840 is annually spent on primary education, and nearly 60 primary schools have been established in the place through the efforts of the present Sub-Inspector of Schools. But it is impossible for one inspecting pandit to inspect all the pathsalas in this hilly country. There should be at least three inspecting pandits to help the Sub-Inspector in his inspection work.

PRATIVASI, Mar. 5th, 1900.

Nava Yug, Mar. 22nd, 1900.

NAVA YUG.

BASUMATI, Mar. 22nd, 1900.

SANJIVANI, Mar. 22nd, 1900. The inspecting officers suffer great inconvenience on account of there being no good roads. As two-thirds of the pathsalas are situated in the hilly tracts, the inspecting officers have to cross hills in order to inspect them. They have also to suffer much inconvenience in examining the riverside pathsalas, especially in the rainy season, when they have to go against the tide. Primary education in the Chittagong Hill Tracts has made considerable progress, owing to the zeal and efforts of the present Sub-Inspector of Schools. As a reward for his services, he ought to be made an additional or a Special Deputy Inspector of Schools. The Government should also encourage middle education in the place by establishing aided middle schools in the more advanced places.

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HITAVADI, Mar. 23rd, 1900. 24. A correspondent complains in the *Hitavadi* [Calcutta] of the 23rd March that Mr. McMordie's "Studies in English" contains passages offensive to Hinduism. Here

are some such passages—

(1) "Believe in the Lord Jesus Christ, and thou shalt be saved" (section 137).

(2) "Jesus Christ came from heaven to save men."

(3) "Never worship an idol, for idolatory is sin" (section 110.)

(4) "Krishna was a debauched character, and Shiva was worse, if possible, and yet many Hindus believe that they were divine" (section 101).

(e)-Local Self-Government and Municipal Administration.

25. The Som Prakash [Calcutta] of the 19th March has the following:—

Som Prakash, Mar. 19th, 1900.

No one can help feeling pity for the Northern The Calcutta Municipality. Division of the town of Calcutta, miserable as its condition is. The roads in this part of the town are scarcely watered. If watered at all, their watering is a mere farce. Every one can understand how far dust can be allayed by rapidly carrying a water cart over a road full of dust. Sweepings and refuse deposited on the roads are not also regularly removed, and the masses of filth on the roadsides emit such a bad smell that it is difficult to pass through the roads without stopping one's nostrils. The tanks and other reservoirs of water in the town have all been filled up by the municipality; but the municipality is gradually becoming incapable of supplying the necessary water to the residents. Summer is come, and we feel more necessity for water than we do in other seasons. But it is a matter of regret that the municipality is supplying water more scantily than before. The hydrants are dry, except for three or four hours in the morning, and two or three hours in the evening.

26. The Burdwan Sanjivani [Burdwan] of the 20th March has the follow-

Burdwan Sanjiyani, Mar. 20th, 1900.

The coming election in the It is now time to consider how the Burdwan Muni-Burdwan Municipality. cipality came to its present deplorable condition. Why is it that the Burdwan Municipality, which from the very time it came into existence, worked with so much credit and was looked upon by Government as a model municipality, is at present in such a deplorable condition? Why is it that the Chairman of the Municipality, who for nine years served with so much efficiency and obtained the title of "Rai Bahadur" from the Government as a recognition of his services to the town, is now so much humiliated? Who has sown these seeds of dissension in the Municipal Committee? The day of reckoning is now come. All leading and educated ratepayers should now try to find out the men who have brought this disgrace on the municipality, and should also consider how the Commissioners, whom they returned three years ago, have acquitted themselves in the Committee. The rate-payers must not allow themselves to be influenced by prayers or tears, and should elect no one whom they consider mischievous. They should give their votes independently only to him who is expected to do them good. Then, and then only will they get the benefit of self-government. Otherwise their "self-government" will be converted into "self-oppression." We are sorry to see that some of the old, experienced and independent-minded Commissioners are unwilling to stand as candidates at the coming election. We cannot account for this. Is it that their zeal in the public cause has flagged, or is it that they have other reasons for keeping themselves aloof? The rate-payers should, indeed, be careful to elect none but men whom they consider properly qualified.

A correspondent of the Charu Mihir [Mymensingh] of the 20th March complains that there is no other tank or reservoir of Water scarcity in a village in water in village Adarvati, in the Mymensingh the Mymensingh district. district, except the Local Board tank, which now contains water only one or one-and-a-half feet deep. The residents are, therefore,

suffering greatly for want of good drinking water. The Local Board tank should be deepened as soon as possible.

28. The Sanjivani [Calcutta] of the 22nd March has the following:-

We will cite an instance to show in what The present working of the manner the municipal administration is carried on Calcutta Municipality in Calcutta. The other day a sweeper came to the house of one of our friends, and said that he would cleanse the drains. The inmates of the house showed him four drain-pits and asked him to cleanse them. After working for a few minutes the sweeper went away and did not appear again. The road inspectors, who are seen to patrol the streets in tomtoms, never direct their attention to the heaps of sweepings on the roads. It is indeed a very nice arrangement that the rate-payers should pay taxes and die of diseases owing to the negligence of the municipal officers, who are fattened by them. The resident of No. 5, Nanda Kumar Chaudhuri's second lane, gave information to the Health Officer that a man had died of plague, on the 15th March last, in a hut adjoining his house. The Municipal officers went to inspect the hut on the 17th March. The Municipal Officers bave sadly failed to stamp out the disease in the town. Men of action and not men of words are said to be among the present Commissioners of the municipality. Why then these irregularities in the work of the Municipality? Formerly all the 150 eyes of the 75 Commissioners were upon the work. There are now only the few eyes of the Municipal Officers, and those, too, blinded by selfishness. Let Lord Curzon and Sir John Woodburn consider this, and reap the bitter fruits of the new Municipal law.

29. The Nava Yugi [Calcutta] of the 22nd March says that a large quantity of hilsa fish is daily imported to the Calcutta Rotten fish in the Calcutta bazars and are kept for two and even three days before they are sold off. It is said that many persons have died of cholera by eating this rotten fish. The municipality ought to put down the sale of such fish. The attention of the food inspectors of the municipality is drawn to this. The municipal officers are all indifferent

to their duty, and the Chairman should keep an eye upon them.

30. The same paper has the following:—

The residents of Calcutta are suffering great Insanitary Calcutta. inconvenience on account of the negligence of the conservancy department of the Calcutta Municipality in doing its work. Why is Mr. Cook, the Health Officer of the Corporation, so much indifferent to the health of the town? Is it because a protest was made against the increasing of his pay? The mehters do not serve the privies in the native quarter of the town regularly, and allow night-soil to accumulate for two or three days, and the Health Inspectors of the Municipality do not take any notice of their conduct.

The Mihir-o-Sudhakar [Calcutta] of the 23rd March, says that the 31. sanitary condition of the town of Calcutta is gradually becoming horrible. It is strange that Calcutta. there should be no improvement of the town in this respect, although such high officials as the Viceroy and the Lieutenant-Governor have been themselves inspecting the town. The fault seems to be entirely with the municipal authorities. The high officers of the Municipality visit only the large streets, taking no notice of the bustees, which are the real plague spots in the town, and stand sadly in need of sanitary improvement. It is in the northern part of the town, where bustees abound, that a heavy death-rate is prevailing just now. It is an extremely objectionable practice to burn the belongings of plague patients on the public streets. These ought to be carried to some solitary place to be burnt.

To improve the health of the town attention should be first paid to the bustees. The health of the town cannot be improved by the appointment of There is no doubt whatever that what is most high officers or doctors.

CHARU MIHIR, Mar. 20th, 1900.

SANJIVANI, Mar. 22nd, 1900.

NAVA YUG. Mar. 22nd, 1900.

NAVA YUG

MIHIR-O-SUDHAKAR, Mar. 23rd, 1900.

required for improving the health of the Municipality is the employment of a larger number of dhangars and mehters than are now entertained.

32. The Pratikar [Berhampore] of the 23rd March complains that water

PRATIKAR, Mar. 23rd, 1900.

HITAVADI,

Mar. 23rd, 1900.

Water-supply in Berhampore. Berhampore ever since the opening of the water-works. The hydrants are dry even in this hot season, when the residents require more water than at any other time. Over and above the water rate, the residents have, therefore, to spend much money to get water from the river. Who is to compensate the rate-payers for this loss? Finding the water rate too heavy, many people already contemplate leaving the town. It is, indeed, very hard for the rate-payers that they should have to purchase water whilst paying the water rate.

33. The Hitavadi [Calcutta] of the 23rd March, has the following on the

last municipal elections in Calcutta:—

The last municipal elections in Such uncontested elections have not taken place since the introduction of Local Self-Government into the town. There were no elections at all in the Syampukur, Kumartuli, Bartala and Sukea's Street wards. There were, in fact, no candidates for election. There could not be a better way of showing the Government that the rate-payers did not want this abominable farce of Local Self-

Government. The Government will now nominate Commissioners for these

wards, and that will be Self-Government!

Commissioners have been elected in the remaining wards, but the rate-payers were coolly indifferent. In the Collinga ward the Hon'ble Mr. Oldham offered himself as a candidate for election, fearing that no one else might stand as a candidate for election in that ward. He was elected unopposed. To tell the truth, there was no contest worth the name in any ward. There was only a shadow of a contest in six wards, but the contest was false and superficial at best. The results of the election were pre-determined. There was, in short, either no contest, or a contest was made simply in a jocose spirit. Such a contest was, no doubt, a sight for the gods and a theme for a poet-laureate.

In Bhowanipur, Babu Priyanath Mallik, of course, stood as a candidate for election. A man unknown to the public came forward as his rival, but withdrew before the election took place. In Colootola, Khan Bahadur Badruddin Haidar had a rival in a barrister. But the opposition offered by this barrister was only nominal. He did not even take the trouble of going to any rate-payer, or of informing any body that he was a candidate for election. In the Muchipara ward, a European teacher of the Calcutta Madrassa was a candidate for election. The rate-payers produced one Devendranath Dutta as his rival, and Devendranath has come out victorious. Devendranath is a touter by profession. His dirty loose chapkan, his peculiar head-dress, his shaven head—all lend a peculiar grace to his appearance, and there can be no doubt that his appearance will not belie his worth. When Devendra Babu will grace the Municipal Board with his presence and free the English language from the shackles of grammar in his eloquent orations, the spectacle will be something that will be better seen than described.

Dr. Rammoy Ray appeared as a candidate for election, but the rate-payers justly discarded him, and chose a European. Surendranath Ray, as shameless a creature as Rammoy, offered himself as a candidate, but withdrew at the last moment. In Ward No. 25, Nanilal appeared only to drive out Satish, or there would have been no nimakharami (ingratitude) even in the Nimak Mahal. The results of the elections have raised the rate-payers of

Calcutta in our estimation.

And this is election! Where are those workers, those Commissioners of pedigree and learning about whom the Government assured us during the passing of the Bill? Among the new Commissioners we find no European or

Musalman of note, who was not a Commissioner before.

Kind-hearted Lieutenant Governor! are these men of ability and efficiency! Are these the men who are to fill the seats vacated by Nolin and Nagendra, Surendra and Narendra, Kali Charan and Radha Charan? Where are you, Rajas and Nawabs and Europeans of distinction? Where is Sir Alexander Mackenzie? What does he say now? Let Mr. Risley, Mr. Baker and Sir

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John Woodburn, see the results of the last elections. The sun and the moon have set, and glow-worms have appeared to dispel darkness with their faint light. And this is Local Self-Government!

(g)-Railways and communications, including canals and irrigation.

34. A correspondent complains in the Prativasi [Calcutta] of the 26th February that the durwans of the Titagarh and Syamnagar Mills, going by the passenger train, which leaves Sealdah daily at 5 p.m., carry large baskets of soda water and other things which they place on the benches, thereby causing inconvenience to other passengers. Third-class passengers are allowed to carry 15 seers of luggage free of charge, but these men generally carry more than 15 seers. On the 21st of February last, a bottle of soda water burst, and a passenger was injured on his forehead by a broken piece of the bottle. The other day the writer and some other gentlemen were insulted for asking them to take their luggage to the brake-van.

35. A correspondent of the Charu Mihir [Mymensingh] of the 20th March says that the newly constructed road from Syamganj Kalibari hât to Gunaritola hât, in the

Mymensingh district, has been made to cross the khal south of the village Adarvita, and has thereby filled up a portion of the khal. This will seriously interfere with the drainage of the village and the fields, as the khal is the principal means of drainage of the village. The khal should, therefore, be kept open by building a bridge over it.

36. A correspondent writes in the Hindu Runjika | Rampur Boalia of the 21st March, that the bridges over the Mahadev-busheldistrict.

Some bridges in the Rajshahi district, are in a deplorable condition for want of repairs.

There is also no sort of a bridge over the Damusmari river, a mile from Mahadevpur, within the jurisdiction of the Mahadevpur police-station, in the Rajshahi district, and people are greatly inconvenienced on this account, especially in the rainy season, when the river swells.

37. The Hitavadi [Calcutta] of the 23rd March writes that, owing to the outbreak of plague in Calcutta, many people, especially Marwaris, are leaving the town. There is consequently a great rush of passengers at the Howrah station. It is complained that the railway employes are in the habit of ill-treating the passengers. They sometimes go the length of besting the

ill-treating the passengers. They sometimes go the length of beating the crowd of passengers at the gate to the platform. This is, indeed, a scandal, and it is a regret that the railway authorities have not been able to put a stop to it.

38. A correspondent complains, in the same paper, of the want of The Rajbari-Faridpur branch accommodation in the trains on the Rajbari-of the Eastern Bengal State Rail-Faridpur branch of the Eastern Bengal State way.

Railway. The number of passengers is increasing, but not so the number of carriages in a train. There is also no female compartment in any train on this line.

A correspondent complains in the same paper that there is no platform at the newly opened Mankunda station on the The Mankunda station on the East Indian Railway. This causes graat incon-East Indian Railway. venience to women and children. The first train, which stops at Mankunda, reaches Howrah at 8-43 A.M. The Mankunda people applied to the railway authorities, praying that the No. 30 down train might stop at the station, but this prayer has not been granted. The last train to Howrah which stops at the station arrives there at 5-56 P.M. The train which leaves Howrah at 5-10 P.M. stops at the station, but clerks and other office employés, who cannot leave their offices before 5 P.M., cannot avail themselves of this train. The last train from Howrah, which stops at the station, leaves Howrah at 7-35 P.M. The clerks in the mercantile offices cannot avail themselves of this train on mail days. The "36 down" to Howrah is almost always late.

PRATIVASI, Mar. 26th, 1900.

CHARU MIHIR, Mar. 20th, 1900.

HINDU RANJIKA, Mar. 21st, 1900.

HITAVADI, Mar. 23rd, 1900

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HITAVADI, Mar. 23rd, 1900. 40. A correspondent complains in the same paper of the conduct of the station-master of Rampur Hât. On the 10th The station-master of Rampur March last, a few minutes after the loop mail had stopped at Rampur Hât, the station-master asked the correspondent and eight other passengers in a compartment to get down as he would have to accommodate some prisoners in that train. The luggages of the passengers were at once pulled down from the train, and after some difficulty they were accommodated in the next compartment. The station-mester then accommodated not prisoners but some gentlemen in the compartment thus cleared by him.

Bangavasi, Mar. 24th, 1900. A complaint against a railway train, No. 56, used obscene language and made an obscene proposal to three young female coolies who were working at the Gushkara station on the East Indian Railway under a contractor, who was repairing a railway building there. The contractor, by name Balaki Mistri, protested against the driver's conduct, who invited him to his engine, and there treated him most discourteously, and handed him over to the guard on a false charge of doing mischief to the engine. The guard confined the contractor in the brake-van, and released him only at the request of the station-master. It is hoped that an enquiry will be made into this case.

(h)-General.

KHULNA, Mar. 22nd, 1900. 42. The Khulna [Khulna] of the 22nd March says that letters posted at Khulna after 6-15 p.m. are not sent by the night mail or by the steamer the following day. The steamers leave Barisal and Khulna at the same time; but letters posted at Barisal at 7-30 p.m. are sent by the steamer the following day. It is not clear why a similar practice should not be introduced in Khulna. The inconvenience may be removed by fixing 7-30 p.m., instead of 6-15 p.m., as the hour for the last clearance of the mail.

SANJIVANI, Mar. 22nd, 1900.

The Sanjivani | Calcutta | of the 22nd March has the following: -In order to prevent frequent quarrels between The Lucknow sporting circular. European soldiers and villagers, the military authorities at Lucknow have ordered that constables or chaukidars should accompany European soldiers when they go out shooting, except where the officer commanding the regiment to which the soldiers who go out shooting, belong, does not wish to take the help of the police. We do not think that the circular will produce the desired effect. It would have produced some effect if no option had been given to the commanding officers, and the police had been ordered as a matter of necessity to accompany all European soldiers going out shooting. Some danger may also be apprehended from the circular. Drunken European soldiers may take the lives of the constables. The best way to prevent oppression by soldiers is to mete out condign punishment to the offenders, and to prohibit the use of intoxicating liquors by soldiers. It is hopeless to prevent oppressions by soldiers so long as measures like these are not adopted by the military authorities.

HITAVADI, Mar 23rd, 1900.

Let the ordinary labour rules be enforced in the case of coolies, and we shall raise no objection, but we cannot approve of the policy of keeping ignorant coolies bound by as contract under threats of imprisonment or other punishment. The relations between the cooly and his employer ought to be nothing more or less than the relations obtaining between master and servant. If the servant cannot satisfy the master, the master may dispense with his services. If the servant is not satisfied with his pay, or if he thinks that his work is too hard for him, he may leave the master. The servant should have as much liberty to leave his master as the master has to dismiss the servant. We fail to understand why the relations between the tea-garden cooly and his employer should he regulated by a different law or principle.

The supply of labour in this country is plentiful, and labour is cheaper here than in any other country. The Indian labourer is satisfied with a small

remuneration. He is very economical, very obedient, and very faithful. We do not know whether such good labourers can be had in any other country than India. Adequately remunerated, the Indian labourer does any amount of work. They never cease working so long as they are not completely tired. We, therefore, fail to understand why there should be a penal law to regulate the relations between the tea-garden cooly and his employer. It cannot be believed that the prospects of adequate remuneration are not enough to draw any number of coolics.

Those who employ coolies are capitalists, and they are guided only by considerations of profit and loss. Their sole care is to make the largest possible profit out of their business. They are Europeans who look upon natives as no better than cattle. They do not always remember that native life has some value, and that a native is capable of feeling pain and pleasure. They, therefore, never hesitate to increase the work of a cooly and reduce his pay. This is the grievance of the cooly. This is why so much difficulty is experienced in recruiting a cooly, and cooly recruiters have to use so many

devices to recruit a cooly for the tea-garden.

The treatment of coolies is as hard and cruel as the manner in which they are recruited is objectionable and inhuman. The tea-planters are generally unmarried Europeans living beyond the pale of European society and its laws. Their ideas about the purity of character are low. They look upon the male coolies as the instruments of labour, and upon the female coolies as instruments for the gratification of their passions. It has are the reasons why it is so difficult to get coolies for tea-gardens. It is hoped that the authorities will take these facts into consideration before passing the new Cooly Bill.

45. The same paper has the following in continuation of what it wrote in a previous issue (vide Report on Native Papers for 10th March, paragraph 32) on the grievances of the Government press employés:—

The oppression and ill-treatment of the Government press employés, of which we wrote in a previous issue, are being committed since the retirement of Mr. Deane in 1891. There was no oppression during his time. The management of the Government press would take one by surprise. In no other department of the public service so much discontent and confusion exist. Will there be no enquiry into the matter?

Two section holders were again fined in February. Tincori Das has forfeited his extra allowance, amounting to Rs. 20-8, and Thakur Das Das, an

extra allowance amounting to Rs. 8-4.

The press authorities have not only become unpopular with the press employés, but have also incurred the displeasure of the heads of other departments of the Government with which they have to deal. Mr. Sanderson, the Officiating Superintendent, Government Printing, India, has been rebuked and snubbed by many Government departments. For making some comments on the extra allowance of one Akshay Kumar Das, he was unpleasantly addressed by the Financial Department. He once made the remark that the Medical Board gave certificates to Government employés without examining them, and the Board strongly protested against this remark. The Comptroller-General characterised some remarks made by Mr. Sanderson as impertinent. He also threatened to report against him.

A little enquiry will show that the present press authorities very little understand press business. Government money is wasted, type and other printing materials are needlessly destroyed. Let an enquiry be made, and many abuses existing in the management of the Government press will be

disclosed.

46. The same paper writes as follows:—

Babu Bidhubhusan Ray, Editor of the Silchar Silchar by the authorities.

Babu Bidhubhusan Ray, Editor of the Silchar newspaper, was also a pandit in the Narsinghpur School, Cachar. He has incurred the displeasure of the authorities by writing something in his paper. He has discontinued the publication of his paper, and in taking leave of his readers, says that he has been dismissed from service and evicted from his house. He has been compelled to remove to his native village in the Nadia District. The Secretary of the Narsinghpur School has told the Deputy Commissioner that the students

HITAVADI, Mar. 23rd, 1900.

HITAVADI.

have very great respect for Bidhubhusan Babu, and that it will go hard with him to be dismissed after twenty-two years' service.

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HITAVADI, Mar. 23rd, 1900. The office of the Comptroller of Post office, Delhi and Nagpur branches of the comptroller of Post office, Delhi and Nagpur branches of the Comptroller of Post office, Delhi and Nagpur branches accommodation are both very dear in these two places, and some of the European officers do not treat their subordinates well. One of these officers, Mr. Burke, never grants any leave to a clerk. On the 14th March last, a clerk received a telegram from Calcutta, that his daughter was seriously ill. He applied to Mr. Burke for leave, enclosing the telegram with his application. Mr. Burke called him to his presence, and said:—"I cannot believe your statement, Bengalis are born liars." Mr. Burke is most probably a respectable European or Eurasian, but no gentleman ought to make such a sweeping remark. If the complaint against Mr. Burke is proved by enquiry to be correct, he ought not to be kept at the head of a department.

BHARAT MITRA, Mar. 26th, 1900. The Chief Commissioner of Assam, is a high-minded The Chief Commissioner of Assam, is a high-minded a woman and a boy of fourteen years, who had been sentenced to imprisonment on very small grounds He has also issued an order forbidding Hakims to punish a juvenile offender with rigorous imprisonment. A similar order ought to be issued in Bengal.

BHARAT MITRA.

49. The same paper says that the people of Calcutta do not fear the plague so much as the plague rules. Fortunately, Sir John Woodburn on the they have got a ruler like Sir John Woodburn, whose whole endeavour is to make them comfortable. It is impossible to thank Sir John Woodburn too much for this

able. It is impossible to thank Sir John Woodburn too much for this.

PRATIVASI, Mar. 26th, 1900.

It is going hard with the Mundas. They say that the police shot four hundred Mundas dead in order to put down the outbreak. About three hundred Mundas have been put in jail, and they have not been given an opportunity to defend themselves. It is also alleged that the police have robbed them of whatever they had. Mr. Platel, a young Civilian, has been sent to try them. It is said that he took down the deposition of the Mundas in jail, in batches, and that one of these batches consisted of no less than ninety-two prisoners. On the 22nd March last, Mr. Platel released twenty leading Mundas on bail on the application of Mr. Jacob, who scathingly criticised the conduct of the police.

There can be little doubt that it is oppression and ill-treatment that goaded the Mundas to rebellion. In his "Sonthali and the Sonthals," Mr. Man, Assistant Commissioner, Sonthal Parganas, says that it was the oppression committed by the mahajans and the high-handedness of the police, who supported that oppression, that brought about the Sonthal rebellion. Absolutely illiterate, the Sonthals could not successfully carry on litigation against their powerful and cunning oppressors. The Executive authorities were indifferent, and took no steps to redress the grievances of the oppressed Sonthals. What was true of the Sonthal rebellion is, in our opinion, also true of the Munda rebellion. Lord Curzon should try his best to remove this blot from the British administration in India.

III.-LEGISLATIVE.

BASUMATI, Mar. 22nd, 1900. The Telegraphic Press Messages Bill.

We are glad to see that the Telegraphic Press Messages Bill has been put off for the present.

We, native journalists, somehow make a living by vending news, and it would have gone hard with us if a tax had been indirectly placed upon the publication of news. Lord Curzon has understood this, and has therefore refrained from passing the Bill into law. We heartily thank him for this.

BHARAT MITRA, Mar. 26th, 1900. 51. The Bharat Mitra [Calcutta] of the 26th March says that it is a matter of gratification that Lord Curzon has indefinitely postponed the consideration of the

Telegraphic Press Messages Bill. One ought to feel great pleasure for the favourable consideration which Lord Curzon has given to the representations made by the vernacular press against the Bill. It is to be hoped that the Bill will not be placed on the Council table again.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

The Prativasi [Calcutta] of the 26th March has the following:— By providing the famine-stricken with a bare Government's duty in subsistence, the Government appears to feel the famine. satisfaction of doing its duty in the famine. When

the wailings of the hungry fill the skies, the Government tries its best to relieve their distress; but it does not appear to take the trouble of finding out a lasting remedy for the evil. Removal of misery and poverty is the Englishman's mission in the world. Western science has discovered many means of relieving the pain of the sick and suffering; it has successfully removed prejudices and superstitions. English energy has been applied everywhere to make barren land fertile, and to populate desert and solitary places. It is, therefore, a mystery that in India British subjects are allowed to suffer from starvation.

But should the duty of the Government end with relieving the distress of the famine-stricken when famine comes? Will it not try to devise effective means of preventing the recurrence of famine? We have never heard the Government say anything as to why the people feel the pinch so keenly whenever there is a failure of crops. The Government may not prevent scarcity, which is brought about by purely natural causes, but should it not be one of its duties to prevent the people from feeling its pinch? In the opinion of Indian politicians, the high rate of the land tax is the chief cause of the poverty of the masses. It is said that the Government takes the lion's share of the produce of the soil, leaving a very small margin to enable the raiyat to make his two ends meet. The raiyat is therefore unable to keep anything against the rainy day. The Government cannot deny that there is truth in this statement. In noticing Mr. R. C. Dutt's letter to the Viceroy, the Pioneer admits that it is extremely desirable to reduce taxation where it presses too heavily upon the people.

The time has come when it will not do for us only to pay a few rupees to relieve the distress of our famine-stricken countrymen. We should find out the causes of this oft recurring famine, and devise effective means to prevent its occurrence. If we fail to do this soon, all that will be left to tell us of the people of those places, which are so frequently visited by famine, will be only a few bones preserved in the museum. India is essentially an agricultural country, and Indian capitalists fight shy of investing their money in industrial ventures. This is, without doubt, one of the chief causes of our poverty, but it will take a long time to rouse our capitalists from their lethargy. We shall have to depend largely upon the help of the Government, and the Government can materially help us by encouraging our rich men to invest their capital in industrial ventures, by conferring titles on those who

do so.

The Hablul Mateen [Calcutta] of the 26th March says that it is a matter of satisfaction that the Government is trying its The famine. best to save the famine-stricken people of India from starvation. But the famine has assumed such a dreadful aspect that it seems that the Government single-handed will not be able to cope with it. The well-to-do-Indians ought to join the Government in relieving the distress of the starving people of India.

HABLUL MATSEN, Mar. 26th, 1900.

PRATIVASI.

Mar. 26th, 1900.

VI. - MISCELLANEOUS.

The Nasrat-ul-Islam-[Calcutta] of the 2nd March is sorry that the Muhammadan Literary Society has lost its former The Muhammadan Literary character. In the last annual meeting of the Society. Society, its Secretary did not allow some Musalmans with Turkish caps on to enter the Town Hall, where the meeting was held. A manuscript copy of the Karan, which was exposed to the public view, was touched by non-Musalmans, a practice which is probably against

NASRAT-UL-ISLAM, Mar. 2nd, 1900.

the injunctions of the Koran. The Koran says that none but such Musalmans as perform ablutions should touch the sacred book. 55. The Prativasi [Calcutta] of the 5th March has the following:-

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PRATIVASI, Mar. 5th, 1900.

The notes struck by Hem Chandra's lyre enkindle national feeling. Every line, every word Hem Chunder refused a pension. of his fills our hearts to overflowing with patriotism. His verse, full of earnestness as it is, creates in our heart a desire to regain our lost national glory. Is this Hem Chandra's fault, and is it because of this fault that he has lost the sympathy of our foreign Government? Have then Englishmen entirely forgotten their national glory? We cannot believe that a country which has always worshipped merit, and whose writers have written interesting biographics of its men of letters in order to give them a place among its heroes

can hesitate to reward merit and genius.

Will Englishmen then reward not genius but sycophancy? Where then is their greatness? Such narrowness and want of charity is unnatural in a country which boasts of Scott and Byron and Tennyson, which has tasted of equality and unity, which still nourishes in its heart the noble desire of bringing about a federation of the scattered parts of its Empire and unite them into one organic whole. It is true that Hem Babu has, in his Bharut Sungit (India's song) tried to make us patriots; but he has at the same time tried to teach us loyalty and respect for the Queen and the Prince. His writings are full of praise of the western nations, and are characterised by a European chasteness of diction. Has he no friend to draw the attention of the Govern. ment to this fact?

SANJIVANI, Mar. 22nd, 1900.

56. The Sanjivani [Calcutta] of the 22nd March, has the following with reference to the death of Sir William Lockhart:-The late Sir William Lockhart Death waits for none. In the severe winter of

1897, when the Afridis, Orakzais, Swatis, Bonerwals, and other frontier tribes. took up arms against the English, and when the English were losing ground before these barbarous hordes, Sir William Lockhart took the command of the British army and penetrated to the very heart of the hitherto unknown and unheard of Tirah Valley, destroying the lives and property of the Afridis, and thus earned the name of a hero for himself. But alas! where is he now? The man, in consequence of whose masterly generalship, hundreds of Afridis lost their lives, has himself fallen into the terrible jaws of death. Who knew that he would be cut off in the prime of his life?

BASUMATI, Mar. 22nd, 1900.

57. The Basumati [Calcutta] of the 22nd March The late Sir William Lockhart. announces the death of Sir William Lockhart, in black borders.

MIHIR-O-SUDHAKAR, Mar 23rd, 1900.

58. A Musalman gentleman of Mankar, in the Burdwan district, had some red powder thrown on his body by some ill-Islam insulted in the holi festimannered Hindus on the day of the last Dol Jatra val in the Burdwan district. festival. Referring to this event, one Abdul Latif, author of the book, Zelekha, writes as follows in the Mihir-o-Sudhakar [Calcutta]

of the 23rd March:—

Brother Hindu, why do you, while indulging in your own festivities, throw red powder on a Musalman passer-by? We are Musalmans; the day of the korbani is a day of great rejoicing with us. Suppose that in the midst of our rejoicings, we besmeared one of you with cow's blood on that day. Would it not be doing a great injury to you? And it is you who call the Musalmans quarrelsome! The Musalmans do not fear to lay down their lives for religion. If on the day of the incident referred to above, the Musalman gentleman had got a few companions with him, the matter would have assumed a very serious aspect. It is forbidden to Musalmans to offer prayers in clothes coloured as that gentleman's clothes were coloured in Mankar. It is, therefore, insulting a Musalman's religion to besmear his clothes with red powder.

If ill-mannered Hindus, while indulging in their own festivities, do not consider it improper to wound the religious feelings of the followers of other religions, why should it be wrong on the part of Musalmans, in the midst of festivities, to wound the religious feelings of others? You will perhaps say-"What harm is there in throwing red powder on any one's body? Besmearing the body with red powder is not prohibited in the Hindu religion." If so, why do you blame the Musalman rulers for what they did for their own good, and for the good of their religion? You ought to judge others by the standard by which you would judge yourselves. Brother Basirhat Suhrid, was it not you who some months ago cast aspersions on the Moghul Emperor, Aurangzebe? And yet you and men like you attempt to establish unity between Hindus and Musalmans? Fie to them!

It is clear from the oppressions which the Hindus nowadays commit upon the Musalmans in connection with cow-slaughter that if the Hindus had now been the rulers of India, they would not have allowed the Musalmans to perform their religious rites. You, Hindus, you should know that blacken as you may the names of the Musalman Nawabs and Emperors, they were men of immaculate character. Under the rule of those Nawabs and Emperors, Hindus attained to honours which they have not yet attained to under the British rule. Where would Hindu religion have been to-day, if the Musalmans in the height of their power had interfered with it? They could have Musalmanized all India. Your holy places, Benares, Dwaraka and Mathura would all have, in that case, disappeared from the face of the earth. It was certainly for the world's good that the Musalmans destroyed those Hindu temples, within the walls of which brutal outrages were perpetrated, human sacrifices were made to the gods, and thousands of abortions were brought about. It is for you to judge whether the Musalmans were good tyrannical rulers or bad.

The Hindus generally now look down upon the Musalmans. They hate sitting on the same bed with Musalmans. They freely apply vulgar epithets to the followers of Islam. Hindus, it is for you to say, who is malicious? Time was when a Hindu thought it singular good fortune to get a seat near a Musalman. Time was when a Hindu considered himself honoured to be talked to by a Musalman. Time was when Rajput princes married their daughters to Musalmans, and Rajput ladies of royal descent shampooed the legs of Musalman Emperors. Fie, fie to you Hindu, are you not now ashamed to treat the very same Musalmans with contempt? Do you feel no fear in casting aspersions on the character of those very Musalman Emperors? Does it not ever occur to you that the Musalmans will expose all your faults and failings?

Hindus, you call Englishmen yavanas. But as Englishmen are your rulers, you stand up when you see an Englishman at a distance, offer him hundreds of salaams, and welcome him with the flattering address, Huzoor. If an Englishman condescends to shake hands with you, you think that your ancestors to the fourteenth generation have been saved from hell. Did you not at one time behave in this very manner with the Musalmans? The Musalmans have now become objects of your hatred, but it is the salt of these Musalmans which formed the flesh, the bone and the marrow of your forefathers. Is it not ingratitude on your part to calumniate the Musalmans?

As for the Musalmans, not even low class Musalmans hate the Hindus. We Musalmans regard the Hindus with as much esteem and respect as we regard our rulers, the English. We never consider the Hindus less worthy of esteem than Englishmen. Musalmans do not, therefore, deserve to be called quarrelsome, anti-Hindu, &c. The only thing that offends the Musalman and drives him mad is an insult to his religion. Hindus should, therefore, beware of insulting the Musalman's religion.

59. The Bangavasi [Calcutta] of the 24th March writes as follows:—

It is now said to be definitely ascertained to

The Black Hole affair. It is now said to be definitely ascertained that the site of the old Calcutta fort corresponds with the existing site of the General Post Office. It is also said that in a room in this fort the tragedy of the Black Hole massacre was enacted during Siraj-ud-daulah's time. A writer, however, tries to show in Babu Surendranath's paper that the story of the Black Hole massacre is a fiction, and he quotes a few historical facts in support of his statement. Babu Behari Lal Sarkar, Assistant Editor of the Bangavasi, was the first to produce historical evidence which created a suspicion in the public mind about the Black Hole story. His article was first published in the Janmabhumi, and was afterwards incorporated in his book, entitled "Inrajêr joy" or "British victory." The book was well spoken of in the Calcutta Gazette, in which it was stated that the conclusions arrived at by the author were based on historical evidence.

BANGAVAST, Mar. 24th, 1900.

BANGA VASI. Mar. 24th, 1900. The same paper thus concludes an obituary notice of the late Commander-in-Chief:-

The death of Sir William Sir William Lockhart's heart was as generous Lockhart. as his body was stout and strong, and his appearance warlike. Thirty years ago, he risked his life to save two native women from drowning in the Morar lake in Baroda. He was burdened with his uniform, but he still plunged into the lake to save two human lives. The kindness and self-sacrifice of which Sir William gave proofs in his youth never left him, though killing was his occupation. His martial physique hid a soldierly heart, full of generosity and kindness.

URIYA PAPERS.

URIYA AND NAVASAMVAD, Feb. 28th, 1900.

Referring to the management of the late Flower Show at Cuttack, the Uriya and Navasamvad [Balasore] of the 28th Race distinction at the Cuttack February points out that certain distinctions were flower show. subscriber-visitors made between subscriber-visitors, which were not observed in the case of European visitors.

URITA AND NAVASAMVAD, Mar. 7th, 1900.

The Uriya and Navasamvad [Balasore] of the 7th March is glad to notice the loyal feelings by which Raja Baikuntha Religious celebrations in Bala-Nath De of Balasore was actuated in holding sore for relief of Ladysmith. religious ceremonials and social festivities at Balasore in honour of the relief of Ladysmith. They were attended by a large number of men and women, who evinced considerable enthusiasm in what they saw and heard.

SAMBALPUR HITAISHINI, Mar. 7th, 1900.

Referring to the Horse Commission, which the Government of India have resolved to appoint with the object of The proposed Horse Commisfinding out means whereby a better species of horses may come into existence in India, the Sambalpur Hitaishini [Bamra] of the 7th March points out that the Government ought to pay similar attention to bullocks and buffaloes, upon which the agricultural prosperity of India rests. This is the more important as the present races of bullocks and buffaloes are deteriorating or dying out.

SAMBALPUR HITAIBHINI.

Referring to the confessions of a convict in the Alipur Jail, who committed a crime with the object of securing Provision necessary for released food and clothing in a jail, the same paper advises Government to do something whereby released convicts may be able to pass the remaining days of their lives in honest trade,

for the object of punishment is reformation and not deterioration or extinction.

SAMVADVAHIKA, Mar. 8th, 1900

The Samvadvahika [Balasore] of the 8th March is jubilant over the fact that donations to or contributions towards The Famine Relief Fund. the Famine Relief Fund are increasing day by day, and hopes that the charitable public, both in India and in the United Kingdom, will come forward to help the poor and famished Indians in the best way they can, for no gift is so sacred as the gift of rice.

UTKALDIPIKA, Mar. 10th, 1900.

The Utkaldipika [Cuttack] of the 10th March regrets to notice that the price of silver is going down daily, so that The depreciation of silver. the value of one hundred tolas of silver has become only Rs. 70, whereas the Government of India is making good profit by coining one crore of rupees. The writer then puts the query to the thoughtful public: "Is not this profit one of the causes of the poverty of the Indians?"

UTKALDIPIKA

The same paper observes that the newly passed Whipping Act will enable the Indian Magistrates to disgrace any The Whipping Act. man, whom they can manage to bring within the clutches of the law. The writer hopes that this newly created power of the Magistrates will be used with moderation and good judgment.

UTKALDIPIKA.

68. Referring to the objectionable provisions of the Canal Revenue Bill, now under the consideration of the Madras The Canal Revenue Bill of the Legislative Council, the same paper points out Madras Council. that it is unjust to charge a tenant with water-rate when he does not apply for water, and when water passes to his fields against his will or without his assistance, and that disputes between Government and private individuals should in no way be excluded from the jurisdiction of the Civil Courts. The writer advises the Madras authorities to go through the water-rate rules, issued by the Bengal Government carefully, and profit by the perusal of the same.

CHUNDER NATH BOSE,

Bengali Translator.

Bengali Translator's Office, The 31st March, 1900.

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